THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*He that followeth after righteousness and mercy findeth life, righteousness, and honour*" (PROVERBS 21: 21).

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## A THOUGHT FROM ZION.

THE thought has come to me that just a simple letter would be appreciated by the Latter-day Saints in the British mission, for I can assure you that I do not forget them. Dearer than all else to me are the saints from the "homeland," and as they cross the waters, one by one, and seek me out here in Zion, I feel to thank the Lord that He has put it in my power to make so many friends, for I believe that the gift of friends is one of the greatest on earth. One who crossed the water a month or so back sought me out yesterday, and we spent a very happy time together, and you may be sure we spoke of the saints left behind in the dear homeland.

Owing to the restriction of the press, caused by this awful war, the *Star* no longer reaches me, and words fail to tell how I miss it, for there always seems to be a special message for me in every number. Often, when a certain subject has been filling my thoughts, and I have been seeking more light and knowledge, the very facts for which I have longed have appeared in its pages, showing how we can help each other in our quest for light and knowledge, and bearing to me a strong testimony that the hand of the Lord is indeed over this latter-day work. I know that all the combined sophistries and false doctrines of men cannot overthrow it.

My faith in our glorious gospel still continues to shine like the noonday sun. Molly is still a "Mormon," and the predictions of my friends that I would be ready to make the return journey before six months were passed, have utterly failed to be realized. No, I guess I know a good thing when I see it, and I tell you, life in Utah is mighty good, and I just love it. The God of Israel is right here, and I want to stay near Him. Day by day my testimony grows stronger, for I cannot fail to see evidences of the

Lord's watchful care over me. For over three months now, I have been suffering from paralysis, and it will be some months yet before I can hope to be strong; but still I feel that I have so much to thank the Lord for, and I know, for I have been promised it by the mouth of the holy Priesthood that I shall yet go forth, strong in every limb, to complete the mission for which I left the courts on high, and this period of quiet and repose is welcome to me, and I feel that indeed "all is well" with those who truly love the Lord.

Speaking of my mission, a bright, young "Mormon" girl came into my room yesterday, as I was writing. "Writing, Mollie, always writing," she said. "My! but I wish I could do it." "You must bear in mind," I said, "that this is my mission. I left the realms above for this purpose." "Then," she said," "your mission is better than mine; for mine is only to wash dishes and scrub floors." "Which," I answered, "is a noble mission, if done in the right spirit; for she 'who sweeps a room as in His name, makes it and the action fine.'"

Oh, this glorious religion of ours! It glorifies the most menial pursuits; and who can describe the exquisite joy of a life lived entirely in the service of the Lord? With such undaunted faith in our God and devotion to Him we rise to the heights of kings and queens, even whilst merely washing dishes.

I am perfectly happy and quite contented, for, like Paul, "I have learnt in whatsoever state I am therewith to be content." The reports that reach me from time to time of the work of the local brethren and sisters in the Old Country cause my heart to swell with pride of my countrymen, and I would say to one and all, Press on, press on! Hold fast to the iron rod; make the glorious truths of our precious gospel all your own, and let not the lies or the taunts of men turn you from your noble purpose. Be strong, my brothers and sisters, be faithful and true!

I know the desires of your hearts, and how your eyes turn eagerly to Zion, and how you long with an almost unspeakable longing to dwell here with the saints of God. Ah! my brothers and sisters, listen! All who gather to Zion do not remain true to the faith. You know the parable of the sower, how, as he sowed, some seed fell by the wayside, some upon stony places where it flourished for a time and then withered away, and some fell amongst thorns, and the thorns sprung up and choked it. Well, that is what happens here in Zion, for many who have, or seem to have, the preconceived idea that Zion and heaven are synonymous, find disappointment awaiting them, and they grow weary in well-doing, and fall away. I do not mean they are "cut off," they just grow careless and spend the Sabbath day in pleasure-seeking, instead of attending meetings, and this kind of thing comes as a shock to saints newly arrived. Then, as I have told you before, the Word of Wisdom is not observed as it should be, and this is another source of disappointment, and some saints who have given

up tea in the Old Country take to it again, when they see the saints here disregarding the law, and they blame the elders; but I want to tell you that the Word of Wisdom is the will of the Lord for us, and the elders would not be doing their duty if they did not preach it, and, mark this, I have never yet met an elder who preached the Word of Wisdom in the mission field and broke it here, in Zion. No, the tea-drinkers are found amongst those who have never had a missionary experience; but the saints lose sight of this when they catch sight of the tea.

Many of the saints grow rich and prosperous, and their riches wean their hearts from their religion, and they strive to lay up treasures here upon earth, instead of in heaven; but these are the weak saints, those who have not made the gospel principles the dominating forces in their lives, those who are converted to the elders rather than to the gospel; and I tell you this not to weaken your faith in the message the elders in Israel leave their all to bear to the world. No; that message is true, absolutely true, and so is every principle taught by those same elders, and I merely mention the weakness of some of the saints, not to criticise, not to condemn, but to show you all the great necessity of watchfulness and self-conquest before you leave the land of your birth. Conquer self in the mission-field, and it can never conquer you in Zion; for Zion is the threshingfloor, the place where the wheat is gathered from the tares, and those strong in the faith are made stronger here, whilst the weak are made weaker; and I want to tell you that some of the saints here are just grand, serving the Lord with every fibre of their beings, and only to go near them is to feel nearer to heaven, and the queen of virtue still retains her crown amongst the "Mormons" in these mountain valleys.

We have had more rain than usual this summer, but my! it has been hot, and if someone would kindly tell me why the Lord made mosquitoes, I would be thankful. I can find no use for them whatever. I asked one of the Glasgow saints how he was enjoying life, and he said, "Minus the mosquitoes it is just grand, but oh! dinna your eyes ache for a drop o' rain?" It rained the next day, and how we rejoiced! The folks I was with said they could not imagine what I had to be so glad about. "Maybe not," I said, "but then you never lived in England, or Glasgow." They do not like rain out here, and when we tell them it is English weather, they say, "Keep it in England; we do not want it out here."

Temporally, things are in a flourishing condition, although the fruit crop is a failure, and in many an orchard there is not a single peach, apricot, plum, pear or apple. There were no strawberries or raspberries, as the frost took them in the early spring; but in spite of that, the people continue hopeful and happy. It would take much more than that to destroy the dominating feature of the "Mormons"—optimism—for nothing can shatter their deep faith in their God, and when I call to mind the stories that are

told against them in the world. I think what a shame it is! Why, the mere mention of the sin of which they are specially accused fills them with perfect horror. They have their faults; they are not perfect, and some of them will drink tea, when the Lord tells them not; but I defy the whole world to produce a nobler, kinder-hearted, better-living people anywhere on earth. Their equals are only found amongst the saints abroad; so forge ahead, ye saints of God! Do not spend your time dreaming of Zion; just where you find yourselves is the place where the Lord would have you be. Learn contentment first, and then preach the gospel to all you meet, and I will tell you one certain, sure way of finding heaven here in Zion: When you come, bring it with you.

One other word. Get your genealogies before leaving the old country; without them you are not happy; for work for the dead must be done for our exaltation, as well as for that of our ancestors.

Now, forward all; pay your tithing and keep the Word of Wisdom, and the Spirit of the Lord shall never depart from you. Great blessings shall be yours. You cannot enter heaven by wishing, you know; it requires faith combined with works, and the greatest work is the one for which we left the courts above—conquer self. It takes a bit of doing, but it proves its own reward, and a conscience at peace with itself is of priceless value to the possessor. Its owner preaches many a sermon without uttering a word. God bless you all!

Ogden. MOLLIE HIGGINSON.

## MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference was held at Foresters' Hall, Charlotte Street, Hull, October 8th, 1916. President George F. Richards, of the European mission, President Peter M. Hixson, and Elder Joseph A. Godfrey, of the Hull conference, were in attendance.

The morning session began by singing, "Thanks for the Sabbath School." Prayer was offered by Brother William Bushel. Singing, "Gladly meeting, kindly greeting." Sacrament was administered by Brothers James R. Skipworth and Herbert Hall.

President Peter M. Hixson said he was pleased to see so many present, and welcomed all to the conference. He prayed that the blessings of the Lord would attend our meetings. He expressed his pleasure at having President Richards present.

The following program was rendered by the Hull and Grimsby Sunday Schools: Song, second primary girls; recitation, Eva Hall; Bible stories—Noah, by Jessie Easter, Daniel, by Olive Hudson, Cain and Abel, by Carl Thorp; song, Ivy Skipworth; gem from the Doctrine and Covenants, by Clifford Preston; the Twenty-third Psalm, first primary class; song, Stanley Johnson; recitation, Lily

Bushel; song, Erma Skipworth; gem, from the Doctrine and Covenants, Ethel Preston; recitation, Moroni Easter.

President George F. Richards occupied the remaining time. He was pleased to meet with so many saints and friends in the opening session of the conference, and had been delighted with the program rendered. It had taught many valuable lessons; but those who had taken part had received the greatest benefit. Every boy and girl should aspire to do good in the Church of Jesus Christ, and become a valiant servant of the Lord. The Sunday School is one of the greatest organizations that we have in the Church. In it there is a place for every man, woman, and child. The little ones learn lessons which will establish them in the faith, and prepare them for usefulness in the work of the Lord. The purpose of the Sunday School is to educate us all, from the youngest to the oldest, in the principles of the gospel. We are fortunate that our parents were honest enough to receive the gospel, and make the sacrifice they were required to make. We should be proud of such parentage. We are required to live better than those who have not accepted the gospel. As children, we should be resolved to do what the Lord wants us to do. There is no good that we can or may do but will bring its reward. Latter-day Saint boys should not yield to temptation. We should not imitate what others do that they ought not to do. We should be in subjection to the Father of our spirits, and in honoring Him we are honoring our earthly parents. Little children are without sin, and the Lord loves them. If they die before they come to years of accountability, they are saved through the atonement of Christ. In the gospel there is no such thing as baptism for little children. They should be baptized when they are eight years of age; but before they reach that age parents are required to teach them the gospel. They are also taught in the Sunday School. They should learn to love one another, and to shun evil. Many of the leading lights of the Church received their first gospel experiences and education in England. Of these, President Charles W. Penrose is an example. He spent ten years in missionary work in Great Britain before emigrating to Utah, and he is now one of the First Presidency of the Church. May not some of the boys and girls present rise to prominence? Girls and married women of this mission are being called to do missionary work. They should qualify themselves for this work; do good wherever they can; invite friends to our meetings; be missionaries; and learn, by respecting authority in life, to respect our Father in heaven. This life is a school to prepare us for the life hereafter.

A song was sung by the girls of the first primary class of the Hull branch.

The congregation sang, "Parting hymn." Benediction was pronounced by Brother Thomas Smith.

There were ninety people present.

The afternoon session commenced at 2:30 by the congregation singing, "Do what is right." Prayer was offered by Brother George Parker, of Gainsborough. Singing, "Redeemer of Israel."

Elder Joseph A. Godfrey then presented the names of the general and local authorities, who were unanimously sustained.

Elder Joseph A. Godfrey spoke of the necessity for prophets being in the Church to-day. The Latter-day Saints, he said, believe that living prophets are as necessary now as in any period of the world's history. He quoted from Amos 3: 7. The church, he continued, that has the true testimony of Jesus Christ will have in it the spirit of prophecy. The Savior would not allow His apostles to go into the world and preach the gospel, until they were in possession of that Spirit. From the fourth chapter of Ephesians he showed that they were placed in the church for the work of the ministry, and the edifying of the body of Christ, till we all come to a unity of the faith. In the twenty-third chapter of Matthew we read that the Savior rebuked the Scribes and Pharisees for professing to believe in dead prophets and rejecting living ones. He spoke of the fulfilment of some of the prophecies of Joseph Smith, and stated that all the prophecies uttered by him would be fulfilled.

A solo. "The heavenly song," was rendered by James R. Skipworth.

President George F. Richards spoke on the importance of the testimony of the witnesses. The world does not give due weight to the testimony of the three, and eight witnesses to the Book of Mormon. If the Lord sent an angel and revealed the plates from which the Book of Mormon was translated, Joseph Smith must be a prophet of God. President Richards read from the first chapter of the Acts of the Apostles showing that the Lord raised up witnesses in regard to His work. The prophets have always been the Lord's witnesses. He read from the book of Ether, 5th chapter, where the Lord had promised to raise up three witnesses to the Book of Mormon, and that those witnesses and the Book of Mormon should stand as a testimony against the world in the latter days. The world may try to explain that these witnesses were deceived, but the fact remains that their testimonies were true. He then read from the testimonies of prominent men in the communities in which the three witnesses of the Book of Mormon had lived, showing their good character. And although two of them were excommunicated from the Church, they all remained true to their testimony. In addition to the testimony of these three, we have the testimony of eight other witnesses, who testify that the plates from which the Book of Mormon was translated were shown unto them, that they handled them with their hands, and that they knew of a surety that the plates were in Joseph Smith's possession. Can any other religious body upon this earth bring such testimony as this, to prove the divinity of its origin? "No man can say that

Jesus is the Christ, but by the Holy Ghost." No man can say that Joseph Smith is a prophet but by the same Spirit. No man can in truth say that he is not a prophet. The Lord does not choose the great ones to perform His works. There were none of more humble origin than was Joseph Smith. The time was ripe for the establishment of God's work upon the earth, and He chose the weak things to confound the mighty. John the Baptist appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic priesthood, and instructed them to baptize each other. Peter, James, and John came later and conferred the Melchisedek priesthood by the laying on of hands, confirming upon them the keys that Christ our Lord had given them, which gave authority to organize and build up the Church, and restore the everlasting gospel. Authority has been conferred upon them by others, and by that authority the gospel is being preached, and its ordinances administered, and many honest souls are being gathered out from the world. The fig tree is putting forth its leaves. The saints must be standing in holy places if they would be safe from the judgments which are sweeping the earth.

The meeting closed by the congregation singing, "O my Father." Prayer by Brother R. H. Summers.

There were one hundred and two persons present.

The evening session commenced at 6:30 by singing, "Onward, Christian soldiers." Prayer was offered by Brother James R. Skipworth. Singing, "Master, the tempest is raging,"

President Peter M. Hixson, who was the first speaker, bore a strong testimony to the truth of the gospel, and said that by living it, it would bring us salvation in the kingdom of God, which to obtain is the object of man's creation. Every blessing of heaven is dependent upon a law, and if we desire to receive the blessing, we must obey the law upon which it is based. He reported the conference as being in a good condition. The people, he said, are all in a better condition, spiritually, than they were a year ago. The branches are all organized, with local brethren and sisters. It would be necessary, he said, to call the sisters to assist in tracting and spreading the gospel, and he urged them to accept the call when it came to them. He closed by bearing his testimony that Joseph Smith received visitations of angels, and was a prophet of God.

President George F. Richards read that portion of the 16th chapter of St. Luke which relates to the rich man who was clothed in purple and fine linen, and Lazarus, the beggar. He wondered if some of us were not in the same condition as the rich man. Now is the time to make peace with the Lord. The rich man let his opportunity to do good go by. If we are to avoid a guilty conscience, we must do the things that are set for us to do. Those who fail to accept the gospel when they know of its truth, will

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 19, 1916.

EDITORIAL.

## A VOICE OF WARNING.

A SERIES of open-air meetings, organized in the rural deanery of Toxteth as part of a movement that has been called "The National Mission," terminated on Saturday, October 7th, 1916, in a meeting in which the venerable Bishop of Liverpool was the principal speaker. According to a report which appeared in the Liverpool *Post and Mercury* of October 9th, he explained briefly the object of the movement. It was an effort to "bring back religion into our national life."

Somebody, the bishop remarked, had said to him, "What have we to repent of? Look at our self-sacrifice; look at the many thousands of our men laying down their lives for their country; look at the generosity of our people; look at the millions of pounds that are being subscribed for the welfare of our soldiers and their dependents; see how class feeling is being slowly and surely cast down. Surely a nation which shows these wonderful virtues has no need of repentance." The speaker was thankful for the spirit of self-sacrifice, generosity, and fellowship which was growing in their midst; but he reflected that there were some national sins of which we needed to repent.

One of these sins was undiscipline. To-day, he said, fathers and mothers were not controlling their children, but were allowing them to grow up as they liked, and, in many cases, to do exactly what they liked. What was the result? The police told them that juvenile crime was rapidly on the increase. A large number of boys and girls—boys particularly—were being brought up in court for little thefts through the lack of home discipline. As soon as boys and girls began to earn money, their fathers and mothers seemed afraid to talk to them. They were afraid their children would leave home and take their money with them. And so there was growing up in this country a generation who knew nothing about discipline, who were a law unto themselves, and who did what they liked. That was a sin of which we needed to repent. It was a sin which had within it the seeds of national decay and national ruin.

Another sin was dishonesty in business. There were a large number of noble, honest, Christian business men, but there was a great deal of dishonesty, also. And to illustrate this, the speaker asked a series of questions. What about the adulteration of goods;

what about the palming off of inferior goods as the best, and old-fashioned goods as the latest type; and what about lies in business? Had we not reason to repent of the dishonesty and deceit which lay at the root of much of our business? Again, in the industrial world, had employers no need to repent when, too often, they sweated their workpeople, and thought more of their own profit than the welfare of their workers? Did not our workpeople need to repent when they lost no opportunity of idling away their time and of cheating their employers? Were not these things to be repented of?

Another sin was intemperance. The speaker made the startling statement that the nation is spending half a million a day in strong drink, and that drink is killing 60,000 of our people every year. Since the war began, he said, drink had killed nearly as many people as the war had killed—two-thirds at least. Did we not need to repent of intemperance?

Another sin was immorality, which was characterized not only as a worse, but as a more widespread sin than drunkenness. A Royal Commission, the bishop said, had recently sat, and had presented an awful report, showing that one-tenth of our town population were tainted with disease through impurity. In other words, in Liverpool, at the present time, there were 75,000 people tainted with disease that came from immorality and unclean living. General Smith Dorrien had declared that thousands of men were incapacitated from fighting through disease brought on by the bad lives they lived. And this at a time when we needed every soldier we could train!

Finally, the speaker referred to the sin of gambling.

The venerable prelate deserves the gratitude of the people for the candid diagnosis of the moral disease of which we are suffering, and his call to repentance. Coming from so high an authority, the statements made cannot be contradicted successfully, and it would, presumably, be bad taste to take offense at them. Disobedience in the home, dishonesty in business, intemperance, and immorality are cancer sores which, unless healed by the gospel of Jesus Christ—the power of God unto salvation—will spread, until the destruction is complete. Anyone whose position entitles him to speak with authority, and who uses his influence to impress upon his fellowmen the necessity of turning away from wickedness in order to escape the wrath of God, deserves credit for his efforts. We sincerely hope that the warning words will be heeded by those for whom they were intended.

From our point of view, however, it appears that the speaker did not probe deep enough.

It is a lamentable fact that discipline in many homes is almost unknown; but that is due to another still more deplorable fact that so many homes are not Christian at all, though professing to be of that character. In how many homes does the husband, as

the head of the family, lead a consistent Christian life, from which profanity, frivolity, quarrelsomeness, and brutality are banished? How many are earnestly striving to lead wife and children into the paths of duty and virtue, and that by means of genuine love and affection, and a worthy example? How many are there who gather their families around them for the reading of the Scriptures and prayer, at regular intervals? There are plenty of churches in this Christian land, and everybody would shudder at the very thought of profaning any part of the consecrated buildings; but what about the profanation of the family altar? And of what use is a consecrated church to those whose homes are the abode of evil spirits? The conditions existing in many homes where no songs of praise are heard—only meaningless ditties; where no family prayer is ever uttered; where the miserable novel, the cards, and the beer bottle are familiar objects; and where the children have been brought up to fear and despise their fathers—such conditions are the atmosphere in which undiscipline grows. A cry of repentance must be directed against the sinful conditions that prevail, and if the church is sincere in its demands for repentance, it will not stop when the warning is sounded; it will sever from its fellowship all who persist in defiling the home and profaning or breaking down the family altar. That is the only way by which the church can prove its sincerity and free itself from responsibility for the sins of the nation.

The speaker lifted his voice against intemperance and the sin of drunkenness. That sin cannot be too strongly condemned. It has caused more misery, more sufferings, than anyone can imagine, but what is the use of directing the heavy artillery against the drink habit, and at the same time treat those who are responsible for it—the manufacturers and vendors—as friends and respectable members of society? It is the greed that turns the weakness of the drunkard, and the indescribable misery of his family, into pounds and shillings, that nations must repent of, and they must prove the sincerity of their repentance by enacting prohibition laws.

A cry of repentance to-day must, as in the days of John the Baptist, go to the root of things. A pruning is useless when most of the tree is dead. A preacher of repentance must not be a mere repeater of platitudes. He must be a messenger from Christ, commissioned to deliver *His* word to man. He must not be a mere echo of the gospel of the unthinking crowd, "repeating," as the *Christian Work* recently expressed it, "the sentiment of the daily press, rising no higher than the resolutions of conservative chambers of congress, proclaiming the ethics of the market place," and proposing resolutions no higher than those passed by military societies. A preacher of repentance, we say, will utterly fail, if he goes no farther.

It is quite noticeable that public speakers—those of the churches

not excepted—are glorifying the very conditions that have culminated in this awful world-calamity. That is another sin of which we must repent. The time has come which John the Revelator saw in the magnificent vision of the mighty angel with a "little book" open in his hand, who "sware by him that liveth for ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and things which are therein, that there should be time no longer," but that the "mystery of God" was about to be finished (Rev. 10: 6, 7). The time has come which he saw in that other magnificent vision of an angel flying through the midst of heaven, having the everlasting gospel to preach to the inhabitants of the earth, saying, "Fear God and give glory to him; for the hour of his judgment has come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7). Worship God who is revealed in the story of the creation, not the god of incomprehensible human creeds. This is the time in which we are living. A new order is about to dawn upon the world. The kingdom of God is to be established among the nations of the earth. True repentance must recognize this fact. If we repent of the sins of nations, we will give our allegiance to Christ Jesus, as His few followers did, when He administered to them, in person, and called the Jewish nation to repentance. We will abandon the erroneous creeds and superstitious practices of the world, and follow the light of revelation which has been shed forth upon the world, though the darkness does not comprehend it. True repentance will lead men to embrace the gospel of Jesus Christ, as given to the world in our day, and to become Latter-day Saints, for it is the gospel that offers salvation to the world from sin, and from all the consequences of sin, including poverty, sickness, strife, and even death.

The Bishop appealed to his hearers to repent, and warned them that, unless they did, "God would smite us hard—harder than at present." This is a solemn truth. The Prophet Joseph Smith said the same thing eighty-five years ago, or the Lord spoke through him: "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth * * * for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall" (Doc. and Cov. 1: 11-16). This is God's message to the children of men through His servants. May He grant that it will be accepted, lest

the greater calamity to which the Bishop referred shall come over the earth like a tidal wave of destruction.

J. M. S.

## MINUTES OF HULL CONFERENCE.

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suffer mental torment. We love the Lord our Savior, because He gave us the plan of salvation. When men repent of sin, the Savior's soul is made to rejoice, as it is made to sorrow when they commit sin. He gave His life for us because He loved us. Should we not love Him in return? We can show our love for Him by being kind to one another. "A new commandment I give unto you, that ye love one another." "If ye love me, keep my commandments." The Lord has given us apostles and prophets, that we may neither be led astray, nor carried about by every wind of doctrine. We are not asked by the Lord to obey the gospel until we understand it. We love the Savior because He gave us the gospel plan; we love the Prophet Joseph Smith because he was instrumental in restoring the gospel; we love the elders because they brought the glad message to us. The Latter-day Saints believe that Joseph Smith was ordained before he was born, just as Jeremiah was ordained before he was born. Enoch, though weak of himself, under the direction of the Lord, led the people of his city unto perfection. Moses was weak and slow of speech, but, with the help of the Lord, he led the children of Israel out of bondage. David was a stripling of a boy; but the Lord gave him mighty power. He slew the Philistine, a great giant, and grew to be the mighty king David. Shall we reject Joseph Smith because he was but a boy when the Lord took him in hand? Is that an evidence that he was not called of God? Joseph Smith came in the right way, and has risen to be a great prophet. He gave more light and truth to the world than have all the clergy of the world since the days of the Savior. The Church had a small beginning. It is likened unto a little stone cut out of the mountains without hands, compared with the kingdoms of the world, but its destiny is assured. It shall roll forth until it fills the whole earth. This Church is recognized by statesmen and eminent churchmen as being the most perfectly organized church upon the earth. It should be a perfect system, since God is its author. President Richards said we are not here to antagonize other religions, or to force people to believe as we do. We are here to teach, persuade, and direct aright.

The conference closed by singing, "We thank Thee, O God, for a prophet." Benediction was pronounced by Brother George H. Norman.

There were one hundred and three people present.

On Saturday, October 7th, 1916, a Priesthood meeting was held

in Foresters' Hall, for the traveling elders and the local priesthood of the conference. The branches were all represented and reported as being in a good condition. The saints generally were striving to do their duty. President George F. Richards gave valuable instructions, intended to be helpful to the brethren in their labors.

JOSEPH A. GODFREY, Clerk of Conference.

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## EFFORTS CROWNED WITH SUCCESS.

PRESIDENT GEORGE F. RICHARDS is in receipt of a helpful and interesting communication from Sister Florence Allsop, dated Hyde, October 10th, 1916, from which the following extracts are made, in the hope that the excellent work described may stimulate to emulation in other parts of the Lord's vineyard:

"There is a saying that 'Thought is the father of the deed,' and, as I have gone to and fro to the meetings of our branch, I have seen the children playing in the streets, and the thought came to me that I would like to talk to those children just for an hour, if only their parents would let them come. As is usual, when the 'Mormons' are going up the street to their meeting-house, the women folk stand on the doorstep and watch us. So I began to bid them good afternoon! or any other time of the day, and they seemed to appreciate it. One of our sisters lives close to the rooms, and she related a hard case to me of a young wife, with four children, whose husband has been working short time since the war began, and has now joined the colors to fight, and who was unable to get clothes for her children. I got all my daughter's clothes, that were too small for her, together. Then I went to see the woman, taking with me a new pinafore we had just finished at the Relief Society. I asked her to accept it. She was very grateful. I saw her girls, so I told her about the clothes I had at home, and if she would accept them I would bring them down. She said, 'Mrs. Allsop, do not bring them, I will come for them'; and she did. I found her clothing for her two eldest girls, and on the Sunday they were waiting for us, as they wanted to go to Sunday School with my daughter. We took them to Sunday School. Then they said they wished they could bring some more children.

"Then the thought came again, so I asked Sister Walker for assistance. She gave it readily, as lots of the children had told her they would like to come.

"Sister Walker issued the invitation by asking the mothers who were friendly to let the children come for an hour on Monday evening. The lady I gave the clothes to told some of the mothers what we had done for her, and the first meeting we had thirty-six

out; the second we had forty-three; and last night we had fifty, and eight of our own children to help us to sing.

"We meet at 7:30 p.m., prompt. We sing a hymn, and call on one of the sisters to lead in prayer, the children repeating it after her. Then we sing another hymn. Then we have roll call. Next an address of welcome is given, and some good advice. After the little talk we practise a hymn. Then we tell a story, or read a Bible story, and ask questions on the same. After this someone will sing, or recite (previously arranged). Then we have another little talk, and a closing hymn. We close with prayer, the children again repeating, and then they march out of the room to a tune played on the piano.

"It is really inspiring to have them around. We had seven to Sunday school last Sunday, and eighteen at the evening meeting. I am going to try to get a hearing with the parents, and invite them to come and see what we do with their children. Last night I told them about their bodies, and how they were tabernacles, or houses, where the Spirit of God lives, and that we should keep them pure, both inside and outside. They seemed to be very interested.

"On Sunday evenings some youths, about seventeen to nineteen years of age, attend. They are Wesleyans. One has been coming a long time. I asked him if he would like me to call and see his mother. He said, 'No, Mrs. Allsop, she would insult you. My parents are strong Wesleyans. Some of my father's relations are pastors.' Then the boy's elder brother came up. He has only been four times to our Church meetings. He said, 'Mrs. Allsop, I was a Wesleyan, but now I am a "Mormon." My Father can flog me if he likes; but "Mormonism" is the simple, Bible gospel.'

"We are doing well in Hyde, in spite of the slanderers, and we do not mind how much mud they throw at us."

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## SHEFFIELD BRANCH CONFERENCE.

A CONFERENCE of the Sheffield branch of the Sheffield conference was held on the 8th of October, 1916, at the Latter-day Saints' Chapel, President John Holmes presiding. Elder Wilford F. Burton conducted the exercises. Elder John E. Cottam, of the Liverpool office, was in attendance. President Holmes explained that the object of the meeting was to hold a branch conference, for the purpose of sustaining the authorities and officers of the Church, including those of the branch, whose names would be presented on this occasion. Elder Wilford F. Burton, who had been acting as president of the branch, was honorably released, whereupon the following branch officers were sustained and set apart:

Branch presidency—George C. Wilson, president; Oliver Shaw,

first counselor; Harry Miles, second counselor; Harry Miles, secretary; Laura Stagg, organist. Acting Teachers—George C. Wilson, Oliver Shaw, Harry Miles, R. S. Gregory, James E. Bradley, and Herbert Stagg. Relief Society officers—Martha Smith, president; Mary E. Gregory, first counselor; Lucy Smith, second counselor; Fannie Bradley, secretary and treasurer, and Agnes E. Robinson, assistant secretary and treasurer. Sunday School officers—Oliver Shaw, superintendent; R. S. Gregory, first assistant; Harry Miles, second assistant; Christa Mattison, secretary; Annie Shaw, organist; Harry Miles, Beatrice Miles, Ethel Barton, Sunday School teachers. Mutual Improvement Association—James E. Bradley, president, Lucy E. Wilson, first counselor; Herbert Stagg, second counselor; Margaret Fagan, secretary, and Elder Wilford F. Burton, class teacher.

President John Holmes explained that these brethren had been worthy of the Priesthood, and that they held the keys necessary to officiate in the ordinances of the gospel. He urged the saints to give them their united support.

Elder John E. Cottam addressed the saints. He said there were two forces in the world which acted in opposition to each other. One was co-operation; the other, competition. The first produced harmony, goodwill, and peace; the second brought about discord, hatred, and strife. In the gospel could be found the spirit of co-operation. God, from the beginning, had sought to unite His efforts with those of His children, that salvation for men might be secured. Satan had always striven to promote rivalry and hostility, to induce some to attain a lofty station by trampling upon others. God had not remained aloof from mankind, but had associated Himself with His sons and daughters. In ancient times He co-operated with His prophets, and in modern days He had revealed His plans to His servants. The message of Christ was an appeal to all to abandon the tendency to seek for gain through the downfall and misfortune of others. Among the members of the Church of Jesus Christ of Latter-day Saints, the spirit of mutual helpfulness and forbearance should be cultivated; and any influence that might result in the upbuilding of some at the expense of others, ought to be suppressed.

## FROM THE MISSION FIELD.

**Arrivals.**—Elders State England and William D. McAlister, who have been appointed to labor in the British mission, arrived, at London, September 30th, 1916, per s.s. *Corinthian*, and have been assigned to the Norwich and Liverpool conferences, respectively.

**Baptisms.**—A baptismal service was held at the Victoria Baths, High Street, Manchester (Manchester conference), October 7th, 1916, when three souls were added to the fold of the Master.

On Sunday, October 8th, 1916, a baptismal service was held in the Turkish Baths, Charlotte Street, Hull (Hull conference), at which three souls were added to the Church. President Peter M. Hixson officiated.

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**Relief Society Meeting.**—A report has just been received of a special meeting of the Relief Society held at 3 Westlegate Street, Norwich (Norwich conference), on the 18th of August, 1916. Sister Ida B. Smith was in attendance. An interesting program, consisting of short addresses, singing, etc., was carried out.

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**Branches Reorganized.**—The Stratford branch (London conference), was reorganized on the 8th of October, 1916, with local brethren and sisters as officers. Elder Henry Beer was sustained as branch president.

The Edinburgh branch (Scottish conference), has also been reorganized, and local brethren and sisters have been sustained in the various offices and positions. S. B. Ferguson is president of the branch. President George A. Simkins states that the local saints in Scotland are doing a great work. The sisters of the Relief Society are very active, and their efforts are appreciated by those who are interested in national relief work, as well as by the beneficiaries thereof. Thousands of tracts are being distributed by the saints and elders, and the Spirit of the Lord is manifested among them.

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## DIED.

BAILIE.—At Newtown-Hamilton, County Armagh, Ireland (Irish conference), July 6th, 1916, Margaret Watson Bailie. Deceased was baptized March 29th, 1909, by Elder William Nelson. Sister Bailie bore a strong testimony of the gospel. She leaves a husband and eight small children.

HILL.—On the battlefield, September 14th, 1916, John William Hill, the beloved son of John and Hannah Hill. Brother Hill was baptized at Burnley (Liverpool conference), July 17th, 1909, by Elder Alma W. Richins, and confirmed July 18th, 1909, by Elder Walter H. Ludlow. Deceased held the office of deacon, and was a faithful member of the Church.

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